

THE  
REHEARSAL.

1. Union in Principles, Interest, and Affection.
2. The Dissenters farther from us since the Union than before.
3. Their Vindicator Afraid of Abatements or Concessions from the Church, and Arms them against it; to Accept of none, without the Abolition of Episcopacy.
4. A New Notion of High and Low-Church.
5. Why the Low-Church are against making any Concessions to the Dissenters.
6. That we may be All One PRESBYTERIAN Church.
7. The Vindicator Raises New Disputes, Contrary to the Union.
8. How making Abatements to the Dissenters becomes an High-Church Project:

SATURDAY, July 26. 1707.

(1.) Country-man. **I**T is a sad Case, Master, That no ways or Means can be thought of to Reconcile our Dissenters. It wou'd make Us an Happy Nation. That wou'd be a Glorious Union indeed. An Union in Principles, wou'd make Union in Interest and Affections. And that is the True and the Only Union.

" Exacting of Conformity, I pledge the Value of all I have said upon it.

" 1. That 'tis a High-Church Project.  
" 2. That the Dissenters Reject it.

Country-m. What do's he Mean by the Regale and Pontifical.

Rehearsal. Nothing but Monarchy and Episcopacy. That's all! Or by the Regale he may Mean the Supremacy of the Crown over the Church. But by the Pontifical he certainly Means Episcopacy.

Country-m. And he wou'd have these given up. Modest Man! This is perfect Insulting the Church! And wou'd be as he says, Not the Dissenters coming into the Church, but Receiving the Church into them. It is like the Answer one gave to a good Natur'd Adversary of his, who Ask'd him what in the World he shou'd do to Please him and be Friends with him? And he bade him go Hang himself, for Nothing less wou'd Please him. Thus says the Vindicator, wou'd you Please the Dissenters? Then Hang your Episcopacy, for they will be Pleas'd with Nothing less.

Rehearsal. He says as good p. 28. Where Mentioning some Abatements were offered to the Dissenters, he says.

" Here's Lyurgy, Ceremonies, Habits, " and almost Every thing Sacrific'd to the " Dissenters, but Episcopacy; and why did " they not Accept the Challenge, but be- " cause the Main and Material thing was " behind, without which there cou'd be " no Compliancy, viz. Episcopal Hierar- " chy.

Country-m. Then it is Plain that no Compliancy is to be Expected from them, unless the Episcopal Hierarchy be totally Abolish'd.

No

(2.) Rehearsal. The Church has long been Courting the Dissenters to such an Union. And if we may take Measure of them by their Publick Vindicator, the Nearer the Church comes to them, they Fie the farther off. And farther now since the Union, than before. There must be some secret in the Meaning of it!

(3.) The Vindicator is Apprehensive that the Church may be Inclined to make Abatements to the Dissenters. And is very much Disturb'd at it, and seems Afraid of it. Tho' formerly he Press'd it very much, and why wou'd not the Church make Abatements, to Gain their Dissenting Brethren? But now he treats all Prospect of Abatements with the Utmost Contempt. He Rails at it, Insults the Church upon it, and Endeavours to Render it Suspected to the Dissenters, and to Arm them against it.

" He says p. 29. " I know some people " are forward to tell Us there is a Pro- " ject in England now, of Making Abate- " ments to the Dissenters to bring them " in: I shall give a short Answer to it. " If it be to take away the Regale and " Pontifical, they will Accept it, for that " is not coming into the Church, but Re- " ceiving the Church into Us; if it be " only as formerly, to Abate Rigorous

No Moderation or Abatements of it, no Moderate Episcopacy will Please them, they Spurn at it, as you have shew'd. Num. 227.

(4.) But, Master, why do's he call this of making Abatements to the *Dissenters* a High-Church Project? I thought the High-Church had been those who stood to the utmost of every Punctilio and Ceremony, to the very Top of the Pinnacle, and wou'd not Abate an Ace. Under this Notion they have been Represented and Bated by this same *Vindictor*, the *Observator*, and Rest of their Brethren. And that the Low-Church were those Good Men, who laid value upon things according to their Nature, and cou'd make a Difference betwixt the Substantialls and Fundamentals of Religion, and those things which were only for Order and Decency, and Indifferent in their own Nature. And therefor were willing to make Abatements in all such matters, for the Ease of Tender Consciences, and to Reconcile our Dissenting Brethren.

(5.) Rehears. That has been the Notion these Men have set up all along before the Union. But now they have Turn'd the Tables all on the sudden, for which ther is a Reason! And Now all Proposals of Abatements to the *Dissenters* is a High-Church Project, and the Low-Church are a gainst any Abatements, and for this, They are the Good Men! And because they do not seek the Reconciliation of the *Dissenters*. The Low-Church-Men (says the *Vindictor*, p. 29.) do not seek it, for they are willing to give the *Dissenters* all the Liberty and Toleration they desire, knowing they Cannot come in.

Country-m. An excellent Reason for giving them all the Liberty they Desire! Because they Cannot come in. Give them full Liberty, because ther is no Hopes of their Reconciliation! And what is the Liberty they Desire? Is it not to Pull down the Episopcal Hierarchy? Have they not said it, in so many Words?

(6.) Rehears. Yes. And Granting them this Liberty, and giving up withall, our Liturgy, Rites, Ceremonies, &c, Then says the *Vindictor*, p. 31. The *Dissenters*, yea, and the Church of SCOTLAND too, might very easily Close with the General Union, and become one great Protestant, and purely Reform'd Church; for it wou'd be one PRESBYTERIAN Church.

Country-m. That's my Man! Now he speaks out! And till this be done they will not Close with the General Union. Nor favour Us with any of their Addresses from Scotland upon that Head! Nor let Us see any of their Thanksgiving Sermons! They will neither Thank God nor the Queen for any other Union, but what will make Us all One PRESBYTERIAN Church!

(7.) Rehears. The Commissioners for the Union were Limited not to Treat of Religion, but to let that Stand as it was. And it is a wonderfull Boldnes in these Men, that they will now Now bring it in, and Raise fresh Disturbance among Us. Country-m. They will Turn it upon you Master, as they have done bfore, and say, you make the Disturbance, because you Answer them, and take Notice of what they Print! It is one of the Liberties they Desire, to Say and Print what they Please, without any Body's Daring to Answer them, or take any Notice of what they're a Doing!

(8.) But I hope it will give no Offence if I ask why the *Vindictor* makes the Offering of Abatements to the *Dissenters* an High-Church Project? For it seems to me to make Them the Moderate Men.

Rehears. It was to Prejudice the *Dissenters* against Harkning to any Terms of Accommodation, or any Concessions shou'd be given to them, by making them suspect a Snake in the Grass, and that ther was some Evil Design at Bottom. Thus says he, p. 15.

"These we call High-Church Men, are the forwardest to make Concessions to the *Dissenters*, in order to bring them into the Church; What their Design is, "he must be Blinder than I will suppose "any of my Readers to be, that do's not see; But they do the *Dissenters* this Service in it, to Testifie for them, that "no Concessions will NOW bring them in, but such as shall bring the Worship and Disciplin of the Church down to the Test of the Scriptures. And this farther "Clears them of all Suspicion of being "Episcopally inclin'd.

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